CONNEMARA PUBLIC LIBRARY
30 APR 1927
MADRAS

MAN IN INDIA.

Vol. VI. } OCT.—DEC. 1926. { No. 4.

I. THE RACES AND TYPES OF THE WESTERN AND CENTRAL HIMALAYAS.

By

DR. BARON E. VON EICKSTEDT.

Two papers have appeared lately which, taken in connection with previous publications, enable us to present the outlines of the physical anthropology of the Western Himalayas. The first of these is Prof. Renato Biasutti's very careful and extensive study on "The Somatic Types of the Population of the Upper Indus Valley" (1925, in Italian) where the rich material, collected by Prof. G. Dainelli during the de Filippi Expedition, is elaborated, and the second is a short paper on the inhabitants of British Garhwal by the present writer (1926, a).

Among the earlier authors on the anthropography of the region in question, of special importance are de Ujfalvy, Joyce and Holland. The Hungarian traveller Charles de Ujfalvy visited Kashmir and the valleys of the Upper Indus in the year 1881, making for the first time systematic anthropological investigations there and

publishing his results in 1884 and 1896 (see bibliography). These books were for a long time the basis of our knowledge on the subject, though, as we shall see, there are many lesser notes besides, scattered throughout literature. It was only in 1912 that this work of Ujfalvy was supplemented by J. A. Joyce's thorough analysis of the measurements of Pamir peoples, which Sir Aurel Stein brought back from his great and successful journey in 1906-08. Last, but not least, we are indebted to T. H. Holland for his excellent study of the hybrid population of Lahoul and of the Kanets of Kulu (1902). This is one of the best investigations of racial hybridism in men that we posess, though it was written at a time when our knowledge of heredity was still scanty. It is an interesting fact that the second Mendelian law, which the author indeed substantiates, was as yet wholly unknown to him under this name.

Race and Type.

Before commencing a short description of the physical appearance of the peoples of the Western Himalayas and the resulting distribution of racial types, some prefatory remarks on the ways and methods of anthropological observation will be useful. For, when comparing the earlier and the modern authors critically it generally appears that the former pursued quite another aim in their somatic observations than the latter. And it becomes evident that misunderstandings thereby frequently result in modern anthropology and

especially in the treatment of anthropographical subjects by non-anthropologists. The confusion is increased by applying the same terms to different ideas. The travellers of the past century observed, before all, that the *peoples,* i. e. the cultural groups, usually showed differences in their respective somatic types; and so they sought by general description and by arithmetical averages of measurements, to ascertain the *mean type of a cultural group.* That is still evident with Ujfalvy, but may also be observed with all authors who are not anthropologically trained up to the present. The modern anthropologist on the other hand seeks to find the different (mixed) types, or to discriminate, whenever possible, the original racial components of a given cultural group. He is first of all interested in the race, i. e., the similar bodily struture of men, the same somatic group, whether it occurs in the same or in different peoples. He dissects the one general type of a cultural group to discover the *various different racial components.* The earlier anthropologists and many non-anthropologists usually work synthetically, whereas the modern representatives of the science of race mostly work analytically.

Both methods have their reasons and value; they supplement each other and are both necessary to anthropology. But it is also necessary to differentiate logically and methodically between the science of types which is working synthetically and the science of race which is working analytically.

The task of the science of types is, as the author has shown in previous papers (1923, 1925), particularly the somatic study of the occupational, social and constitutional types of men, and of the canton or "*gau* types". * All these type-groups are characterised by a mixture of races, but usually a mixture with *definite portions* of the different races. The reality of a type partly depends upon common ancestry and natural selection, partly upon environmental influences, such as food, water, soil, education, habits, and therefore is not always hereditary. A type is already characterised by the existence of some *few* traits, the race is always only characterised by the existence of every important trait. Accordingly the "best" race-specimen corresponds to an average, but the "best" type specimen to that which most shows the characteristic traits and that in the most *extreme* form. The "typical" horse-dealer or officer, Jew or Afghan, the asthenic or apopletic,—we cannot always measure them, but by features and countenance they are plain at a glance.

It is only the *gau*-type that is of interest for the purpose of the present paper. For any trained observer, scientist or other, it is generally not difficult to recognize and place people of the different districts of his country by type. It is

* "Canton" or "gau" indicated in the Middle Ages a district, characterised by a certain population usually of same dialect, manners and ancestry and ruled by its own judiciary, the gaugraf.

easy to differentiate by type, in Europe for instance the Navarese from the Castilian, the Saxon from the Brandenburgian, the people of the valley of the Maros from those of the plain of the Alföld. In many valleys of the Alps, every old man can tell you by type from which other village or valley a strange peasant may have come, and so on elsewhere. Common ancestry, soil and habits make a common cantonal type. Thus every landscape moulds its own men and type, characterised in more or less marked way in somatic appearance and psychical behaviour. When there are clearly different racial components, it may happen that two neighbouring types are radically different. Consider the dark people of the Chiltern Hills and the blonds in the plains below (Bradbrocke and Parsons, J. A. J. 1922), or the Anthropology of the Dyfin basin in Wales (Peate, J. A. J. 1925). Every country shows many examples of this nature. But such local *types* must not be confounded with local *races*. There is the distinct quantitative difference, the *mixed* ancestry in the one, the (at least theoretically) *pure* in the other. A group of types may be only, so to speak, a race of second or third order. Undoubtedly these had their great significance in the development of mankind—but this point has already been discussed elsewhere (1925).

Kafiri.

We now turn to the statements of the different authors concerning the physical appearance of the peoples in the Western Himalayas, at the same

time considering the different views regarding type and race. Starting in the extreme West at the slopes of the Hindukush (which from a geographical point of view already oversteps the boundary of our area) we shall proceed south-eastwards. The little sketch map gives the more important names.

The group south of the Hindu-Kush in the valleys of the Kunar and the Chitral rivers comprises the Kafiri, Chitrali and Mastuji (Kho), who anthropologically form the transition to the peoples of the Himalayas proper. Ujfalvy (1884-287, 317) says that the *Kafir* (I) (=Siahposh and Safidposh) are to be placed in their somatic character with the Dards and, by reason of measurements, names them hyperdolichocephalic. Indeed in 1896 (374) he gives some measurements—but of a single man, who really is very dolichocephalic: c. i.=65·5. J. A. Joyce (1912,469-473) gives as average only 76·8, and Bisley (1915,395) 76·9. Therefore we may only suppose that there is a marked strain of dolichocephals—perhaps of Oriental race, [1] or less probably, of Punjab elements. Unfortunately, there are no individual measurements which might be analysed. But Joyce could show, by his Differential-Index, when analysing Sir A. Stein's material, that the Kafiri are more related to the Pathān (who surely have a strong admixture of Oriental race) than to the Pamir groups, where we have a marked percentage of short-headed inner-Asiatic

[1] In Eugen Fischer's sense (1923).

Europaids.[2] Moreover, both Robertson and Joyce tell us that the Kafiri contain a definitely "brown" element as regards the colour of their skin (Joyce-Stein: 22%). Therefore one may fairly adopt Robertson's view that the Kafiri are the descendents of Eastern Afghans, who subjugated the indigenous people. But Robertson does not say anything about the percentage of the latter. He indicates only that among the lower classes flat noses are more common, while, in the higher, aquiline noses are not uncommon. The latter may be of Armenoid origin, or may show the Dardic affinity. Surely Ujfalvy must have based his view of the Dardic parentage of the Kafiri on this trait, so typical for the Dard.

It is of interest that Robertson states the occurrence of light beards in men and of "blond" hair in women. Also among other peoples of that region fair hair and eyes are reported but they are very rare. This subject will be treated later.

Describing the general type of the Kafiri, Robertson says that they are dolichocephalic, leptoprosopic and of medium stature. Both Biddulph and Robertson admire the beautiful "heads of philosophers or statesman" that are met with among the Kafiri. Capus believed in the existence of two types among them—but his accounts are

---

[2] The Europaid or "white" race is also still sometimes called "Caucasian" race, after Blumenbach (1776). The "id" in Europaid, Negrid*, Mongolid* shows the zoological and not linguistical term, Mongoloid etc. meaning "similar to" Mongolids etc.

* As used in this paper.

very vague. The tradition of the Kafiri themselves that they are descendents of the warriors of Alexander the Great, we may treat as mere legend. As those regions once formed part of the empire of the Sakas, many monuments of Græco-Buddhistic art are to be found there, which may have occasioned this belief, which was greatly to augment the respect for a people dwelling on the confines of that Central Asia where nearly every princeling boasts himself to be of Alexandrian ancestry.

To sum up, we may admit that the Kafiri have a strong Oriental strain, and are perhaps somewhat related to the Dards in the East and probably also to their neighbours in the north, the Chitrali. But no sure analysis is yet possible.

Chitrali.

Of a markedly different composition from the Kafiri are, so far as we can see, the *Chitrali* and their congeners the Mastuji. The principal racial element are here the short-headed, long-nosed men of Ujfalvy's "Pamir group" or Joyce's "Iranians". We may suppose that this element came from the north and represents an overflow of that short-headed eastern Dinaric variety of the great Europaid race which is found in south-western Central Asia (Turkestan). Besides, we probably have an Oriental strain. In direct opposition to the opinion of Ujfalvy who recognized

a Dardic-Kafiric affinity, Joyce states, from measurments and differential Index, that there is an affinity between Dards and Chitrali, but not between Dards and Kafiri. Probably the explanation is that Joyce, analysing the measurements, ascertained the strong difference caused by the prevailing Oriental race on the one side and the prevailing Turkestanic ("Pamiric") elements on the other, while Ujfalvy was thinking only of the general type, above all probably the aquiline nose sometimes met with among Kafiri, which is so characteristic of the Dards. This example shows how strongly the views may differ between analytical anthropometrical investigation and *gau*-typical observation!

It is curious that among some earlier observers from time to time one meets with the remark that there are "negroid" elements in the population south of the Hindukush. It is difficult to decide, if this be only the continued repetition of an unscientific "observation" or if there be indeed some rather darker-skinned remnants of an old race—surely not negroid—but perhaps more primitive, which nevertheless is not at all probable. It is a pity in this respect that our knowledge of the somatic differences of the social classes—Ujfalvy sometimes speaks of 3, sometimes of 4 (1896, 245)—is so scanty.

At any rate we may say that the population of the Chitral valleys in general is chiefly of "Pamiric"

race with an admixture of Oriental and Dardic types.

Nothing is known about the type-groups and racial elements of the valleys of the Panjkora (Bajaur, Dir) and *Swat* and about *Kohistan* (southern Dardistān). Ujfalvy counts all these peoples among the Dards. We may only suppose that there is a prevalence of Oriental elements in the West and of Dardic in the North. The adjoining regions of *Buner* and *Hazara* are alike unknown, though there are some single measurements scattered in the literature (Risley, von Eickstedt).

Dardi.

We possess a much better knowledge of the people of *Dardistān*, the Dardi or Shin. Leitner, visiting their country about 1860, and Drew, are the first who gave a general description of the type (cf. Crooke 1807, 51) and stated that these peoples are not, as one thought, of mongolid or not even mongoloid type. Afterwards Ujfalvy gave some measurements (1884, 169, 249; 1896, 254, 320) and a full description of their characteristic and homogeneous *gau*-type, and recently, Biasutti (1925) published an elaborate analysis of an easternmost section of the Dards (the Brokpa). Ujfalvy says that the Dards have long and lanky figures, faces "like birds of prey", deep-set eyes, aquiline noses and strong supra-orbital ridges frequently with connected brows ("rāzel"); they exhibit thin lips, dark and wavy hair, large hands and powerful bodies. In 1884 (285) he calls the

women, as Leitner does, pretty, in 1896 (256) he admires them no longer and finds them, as does Drew, ugly.

More important is his remark (1884,262,245), that the upper classes, the Rono, have a distinctly different somatic appearance from the mass of the people and that they may have come from the north, being of Tataric origin. This people show great size, light skin and prominent cheek bones. Their counterpart are the Dom (Choto in Nagar), whom Leitner already considered to be the aboriginal stock. Such designations as Dom—also Gujar and others—show, that at least the *names* of the Hindu castes have penetrated into these remote Mahometan regions. There have been some speculations as to an ethnic kinship between the Dom of Dardistan and those of the plains. All the lower classes of these peoples of the mountains, the Kafiri too, are noted for exceeding uncleanliness.

Brokpa.

While there is only a general *gau*-typical description of the western Dards, we have an excellent analysis of the little eastern section, the *Brokpa,* by Biasutti. This folk already dwells in Baltistan and occupies the valleys south of the Indus up the river after the great knee which changes its direction definitely to south-east. They are reported to be Buddhists, while all the surrounding peoples are fervent Mahometans. Fifty individuals have been measured by Prof. Dainelli. Biasutti, who knows the people only by photo-

graphs and measurements, is cautious enough to leave the question open whether the types he found arise only from the more frequent combination of certain traits of different races, or there are real racial elements. In some cases Biasutti himself is of the opinion—and we will see that he is right—we have true races. Among the Brokpa he derives two types from combination and comparison of the single traits: A large, mesorrhinic, brachyprosopic, perhaps dolichocephalic not numerous people, who point to the "hill-type" (Siwalik type) of von Eickstedt (1920). As this is one of the foremost Punjab elements (von Eickstedt 1923), we see thus a far-reaching influence of the plains people, (B) the "tipo dardo", the prevailing Dardic type with size under the average and a "facies indo-iranica" which is slightly brachyskelic. An aquiline nose is characteristic of this type.

It is not improbable that this element represents the nucleus of a race. Like Ujfalvy, Biasutti accentuates the uniformity of this type.

Burishki.

The *Burish(ki)* or Yeshkun, northern neighbours of the Dardi, are, as Ujfalvy states, of Dardic type. They dwell in the upper parts of the northern side-valleys of the Indus in the region of its knee. Hunza, Nagar and Yasin are their chief places. Biddulph observed red-haired individuals there. This people is socialy inferior to the Dardi, as the Brokpa are to the Balti: They are famous for their archaic language, the Kajuna

or Burushaski. But their language of poetry is Shin (Dardic). So early an observer as Ujfalvy (1896, 276) already observed a difference between the Burish of Hunza and Nagar. The former are taller and more reserved, while the latter are merry and smaller, being thus similar to the Balti, who, with formidable mountains intervening, are their neighbours. Here, for the first time, mention is made of a primitive racial layer, which, as it seems, plays an important part in the composition of the physical types from the Burish, in the remotest northwest, to the Garwhali in the far central districts of the Himalayas. The height of the single Nagar individual measured by Ujfalvy, is just 1.82 cm—not at all little. But the averages of Risley ('15) show the difference very clearly: 7 Nagar 164.8 cm, 9 Hunza 170·8 cm. Some measurements are also given by Capus (Deniker '00) and Dixon ('24,303).

The chief element of the western Burish then seems to be great dolichocephalic leptorrhinian men, whom we shall meet also with the Machnopa and the Balti.

Balti.

We now come to the Upper Indus Valley itself. Here and in the northern valleys east of the Burish is the territory of the *Balti.* Ujfalvy already (1884,184) accentuates the fact that these are of an entirely different type from their neighbours in the south, the Dardi. Notwithstanding their Tibetan language they generally do not show a Mongoloid type. It was an error to say, that

they are of the physical type of the Ladaki and Champa (=Changpa) though repeated by Crooke (1907,52). In character they are not cunning as are the Dards, not reserved as are the Ladaki, but merry, sincere, quiet and kind. (Ujfalvy 1984,213): They pleased Ujfalvy best of all folks of the Himalayas. He describes their gau-type (1884,248; 1896,319): somewhat over middle size, forehead not very high, depression between glabella and root of nose deep nose long, lips thick, hair wavy, body powerful. They are socially superior to the Brokpa (the territory of these, high in the mountains, is surely less fertile), but they have no castes. There are said to be only three social layers: priests, peasants, craftsmen (Ujfalvy 1984, Dainelly, Preller du Riche). But it seems that there are besides these also, as with the Dardi, clans or social groups resembling castes (Ujfalvy 1896,314: 5 "castes").

Once the Balti possessed an ancient and powerful civilisation, when the Sāka kings ruled in these regions and their capital Iskardo (skardo) was styled as there has been said—after the great Alexander (Iskander). * Ujfalvy measured about 43, Dainelli 150 individuals. Biasutti ('25,248) in his analysis points first to the great variability of types among the Balti, who in contrast to the Dardi, show nearly all the elements of the peoples surrounding them. But there are besides marked local differences. Very numerous is the Dardic type (B). Some-

* However, as Prof. A. H. Francke tells me, the name seems to be pure Tibetan, skar-rdo meaning meteor, or in ancient writing even skar-chung-rdo-dbyings=little *star, flying stone.*

times Mongolid admixtures (C) are met with : one indvidual among 150 had the real mongolid eyelid, but rather more frequent are yellowish skin, flat faces and the typical Mongolid proportions, short limbs and short trunk have been observed. Perhaps by chance, the early authorities of Crooke saw only such individuals, though probably also the ideas of language and race have been confused in this case (as often happens). Moreover there was (D) a short-headed and (E) a tall dolichocephalic element.

But of special importance is element (F): diminutive mesorrhinic but not short-armed. They form the majority in the valleys of the Shigar and Braldo (Askole)—N. B. the neighbouring Nagars!—and are numerous also in the chief valleys of the Indus. As it is impossible to derive this combination of traits from other types, Biasutti is of opinion that this element represents an ancient Himalayan layer. Probably he is right, probably there is again a compact residue of that ancient racial layer showing through in all the Western Himalayas from Nagar to Garwhal. The measurements, and even more so the photos, show a decided similarity of types in the Shigar (Biasutti 1925, 7 ab. 'F,, Fo) and Upper Ganges valley (Garhwal, von Eickstedt 1926, Fig. 2-4, esp. 5). Holland (1902) noted related types in Kulu, and it is interesting that everywhere the psychical traits are also identical and Ujfalvy, Holland, and von Eickstedt are alike impressed by the agreeable manners of this people. There

are indications that we have here an ancient pre-Aryan racial element which probably formed the fundamental racial constituent of the old Khas people (cf. Kash-mir, Kash-gar, Kashi=Benares). As it seems that this component is preserved fairly pure in Garhwal, it may be styled *Garhwal race.*

Machnopa.

It is worth noticing that farther up-stream the *Machnopa* show no traces of Mongolid admixture, though immediately eastward they border on the strongly Mongoloid Ladakhi, and westward among the Balti are at least Mongolid traces. The reason for this phenomenon must anyhow be connected with the anthropo-geographical conditions of the regions, where probably parts of the valleys themselves, with narrow defiles, are less accessible than the lesser ranges above. Therefore colonisation or political extension may often have advanced across the mountains more readily and then descended the slopes. This is clearly shown in the case of the Brokpa, who chiefly occupy certain upper valleys south of the Indus, contiguous to the domains of the other Dardi. They must have come across the mountains, and there is no reason to regard them as degenerate and driven aside, as Ujfalvy does in 1896, 328, (he does *not* say so immediately after his journey in 1884!). But they may have settled much later than the Baltis who occupy one of the most fertile and therefore early colonised parts of the Western Himalayas. Perhaps it has been similar with the population

of the valleys of Nagar and Shigar, though the mountains are very high here and clad with glaciers.

The Dardic type is most common among the Machnopa and causes a certain similarity between these and certain Brokpa and Balti. Ujfalvy simply includes them among the Dardic peoples. Less often we meet with "Indo-iranic" short-heads (D) of Pamiric affinity, and tall leptorrhinic dolichocephalics (E) of Siwalik affinity. But sufficiently common are, besides the prevailing Dardic type, here also those short mesorrhinians we encountered with the Balti of Scigar, i.e. the Garhwal race.

Purigi.

While in the western lateral valleys of the Suro there seems to remain a Dardic population, we have the Purigi in the eastern valleys, directly south of Machnopa. Ujfalvy does not differentiate between Balti and Purigi. The bulk of the population among the latter consists of types of the Garhwal race. Here this element is even more concentrated than in the valley of the Shigar. It is this people which cause the similarity in type between the Nagar, Balti and Purigi. Dardic types however are not entirely lacking, and, owing to the easy accessibility of these regions from the south—they border the valley of Srinagar—there are some admixtures of the Siwalik type too. Finally, we sometimes meet Mongolid traces, which must have arrived across the mountains, as the direct route through the

valleys is barred by the Machnopa. But as for the racial element by far the most common is that of the ancient Garhwal race.

Ladaki.

Among the *Ladaki*, inhabitants of Leh, the capital of Little or Western Tibet, the Mongolid element becomes predominant. Ujfalvy (1884, 184, 196, 320) describes the *gau*-type of the Ladaki as follows: middle-sized, sturdy, the face cornered and angular, with prominent cheekbones and oblique slit eyes, the ears large and standing off. Judging by this they seem to be pure Mongolids. But this is not the case, as is most clearly shown by the cephalic index. Taking the means of Biasutti (not of Ujfalvy, who included in his "Ladaki" also Machnopa and Purigi) we find for 150 Balti 75·7, 50 Ladaki 77·9, 50 Changpa 83·1. The gradual transition is very marked. The fact is, that besides the dominant Mongolid element we have in Ladak and Zaskar both an admixture of the Dardic and the Siwalik elements. Perhaps short-headed Pamir-people are not absent, while the Garhwal race at least is not noticeable in this conglomerate with the dominant Mongol element or elements.

Changpa.

The *Chagpa* lead a nomadic life in the higher valleys of the easternmost Indus River, where no cultivation is possible. They live in Rupshu and Tibet proper, and in the neighbourhood of the great Pangong Lake. Though they are much purer Mongolids than the Ladaki, foreign elements

are not wanting. It is questionable if there are still Dardic admixtures, but a Pamiric strain, though not important, seems to be present. It is very interesting that the analysis also shows two types for the Mongolid race: one brachyschelic, brachycephalic, brachyprosopic, which is short and mesorrhinic, and a second one which is rather taller, is leptorrhinic and mesatischelic, mesocephalic and dolichoprosopic. This dimorphism already attracted the attention of Ujfalvy (1884, 221). Farther eastward we have only Tibetans, which in fact the Changpa are too. Some measurements have been taken by Risley in the east, and by Dainelli of people from Lhasa. The averages are given for comparison at the end of this article, where a table presents a short account of the anthropometrical work in the regions in question.

Kashmir.

Returning to the south we come to Kashmir. While the anthropography of those barren mountain tracts in the north is well known, we posess only a scanty knowledge of the race-composition of the beautiful and fertile basin of Srinagar. Ujfalvy, it is true, made measurements in "Kashmir". In 1884 he gives as the average of the cephalic index of 30 Pandits 71·02, of 30 "Kashmiris" 70·3; in 1896 he speaks only of 20 Pandits with 71·9 and 20 "Kashmiris" with 72·5. (It is a pity that such contradictions, and other minor defects, rather often appear in the works of this traveller). Troll (1890,240) records the

measurements of one single Kashmir caravan leader—but this is inadequate even for the most general conclusions. Neve (1913) speaks of some anthropometrical work of his own, but the results do not seem to be published yet. It is interesting that Ujfalvy (1884,149) speaks of measurements taken by his Highness the late Maharadja Ranbir Singh himself, who, as he said during the audience, had a lively interest in anthropological inquiries and drew conclusions from his work.

It is known that the Kashmiri exhibits an especially characteristic type. He is easily recognisable everywhere, as is the Jew in Europe or the Afghan and Armenian in Asia. Ujfalvy (1884,153) describes this gau-type as follows: size above medium, body powerful and muscular, skull voluminous, eyes dark and brilliant, nose long and straight, lips thin, long integumental upper lip, the face with rich beard, oval and bearing the stamp of intelligence and cunning. Thus the Kash miri is physically a very beautiful creature, though his character is often not much valued. Famed for their beauty are also the women, but they are less graceful than their sisters of the plains. Nevertheless their light complexion with even rosy cheeks has at all times enchanted the people of the more southern lands. Besides the type of the common Kashmiri there exists the type of the Kashmir Brahman, the Pandit, which is among the noblest of the Aryan settlers of northwest India. His high forehead and almond eyes, black or brown wavy hair, small mouth and ears,

delicate wrist and foot-joints, his high stature and light complexion show his difference from the Mahometan Kashmiri at once. There are, of course, many castes among both.

To Kashmir, as we know, settlers from the plains have come early, who presumably have been of the type of the modern Jāt, the Punjāb cultivator. No wonder, that the types reproduced by Lawrence (1895), clearly show the somatic influence of the south and that we could assert the occurrence of a dolichocephalic tall race up to the remotest corners of the Western Himalayas. There are, moreover, as Ujfalvy already observed, traces of the Dardic type, and, we may suppose, the Garhwal type also, though local differences will play an important part. It may be that the original substratum of the Kashmir population was Dardic (Shin). For it is not impossible that this type formed the bulk of that Aryan population which once crossed the Pamirs and spread its language—despised by the Aryans of the plains as that of the "flesh-eaters", the Pisacha—to the lands between Kafiristan and Kashmir. Pisacha or Shina dialects are still spoken in some parts of Kafiristan, in Chitral (Khowār), and Gilgit (Shina). And Sina is the basis of the languages of Kohistan, Swat and Kashmir, though now nearly entirely superseded by Pushtu or Lahnda (western Punjābi). Moreover, there is a distinct admixture of Oriental race. The Mahometan invasions may have introduced this race, related to the Punjab type, but probably the afflux is still older.

Surely the Dardic-Oriental mixture is the source of a striking phenomenon often observed: the quasi-Jewish features of the Kashmiri, especially of the old men. (Lawrence 1895, 318). This makes the hooked Dardic nose in the Oriental face, which creates a similarity to the effect of the hooked Armenoid nose in the more or less Oriental face of the western Hebrew. Thus it is a Punjabic-Dardic-Oriental *mixtum compositum* which seems to form the mass of the inhabitants of Kashmir proper—but exact knowledge is still wanting.

Blonds.

Not seldom the occurrence of "blonds" is recorded from Kashmir and the adjacent regions. Marco Polo did not know them, for speaking of the women of Kashmir, he says: "taking them as brunets they are very beautiful". (To him, the mediaeval North-Italian, only the blond woman could be *really* beautiful). Nevertheless grey eyes seem to occur, and the beards of the Pandits, descendants of very old families, are sometimes of a somewhat lighter brown. Robertson says the same of the Kafir men, and speaks even of "blond" Kafir women. Individuals with light hair and eyes are even found so far as Hoshiarpur at the Siwalike (Sikh Nr. 58, von Eickstedt 1920: hair—Fischer Nr. 4-115: eyes—Martin Nr. 8). Ujfalvy, while denying in 1884 the existence of blonds among Kafiri and Chitrali, and admitting only the occurrence of red-haired individuals as among the Burish, regards them as proved in 1896,

He traces their origin back to the Usun (for Kashmir and Chitral) or the Saka (for Baltistan). We know from the Chinese annals that indeed there were frequently blond dolichocephalics among the Central Asiatic barbarians, as e. g. the Usun and Yue-chi. ("Green" eyes, "red" beards, "heads of horses"). Wonderful pictures at Turfan prove their existence till up to almost recent times.

As some of these tribes, especially the Saka, who spoke an Aryan language, poured down into Northern India, it is quite possible that these blonds are remnants of early waves of barbarian northerners. Of course such a denomination as "Saka" or "Usun" is always a collective noun, meaning a variegated medley of most different tribes and fragments of tribes which followed the banner of a powerful chief (cf. Franke 1904). Thus, e. g. the "blond" Usun were at first a small tribe growing repidly to historical importance and assimilating many once independent tribes to their political and linguistic standard—later to be in their turn dislodged, destroyed, absorbed. These peoples were always very heterogeneous as regards their ethnological and anthropological composition, and their languages—so far as being without written records—rapidly changed in wartime. It may be well accepted that the blonds among the Usun (Haddon 1911,16) and other peoples of Central Asia were the descendants of the old Chudes of Southern Trans-baikalia.

Kanets.

About the tracts in the south-east of Srinagar

much is not known. The cephalic index of 20 "Pahari" (=hill-men) of *Kishtwar*, measured by Ujfalvy, was 71·3 (1896, 387). The population of *Chamba* may be of the same composition as that of the adjoining districts of Kangra, (esp. of Kulu, not of *Spiti*),—the "Kanets", of whom Holland (1902) notes that "they are said to be almost pure Tibetans".

Much better information exists about Kulu and Lahoul, also a land of *Kanets.* These are a low-caste cultivating class of the Punjab Himalayas, and the hills at their base, while the ruling class are hill Rajputs (Dogras) "of prehistoric ancestry", according to Crooke (1896, III, 133). The Kanets also claim to be of impure Rajput origin, but there is little doubt that they are really of aboriginal stock. Cunningham asserts "that they belong to the great Khasa race which before the Aryan invasion occupied the whole sub-Himalayan tract from the Indus to the Brahmaputra, and which, driven up the hills by the advancing wave, of immigration, now separates the Aryans of India from the Turanians of Tibet".

These are the men of our Garhwal race. Of course they are often mixed—see Spiti—and have also classes among themselves, the Khasiya and the Rao. Hodgson (1833), often quoted, declares the former in Nepal to be hybrids of the aboriginals and of Brahmans who fled from the Mahometan persecutions in the 12th century. But in Kulu the social distinction is nearly non-existent and there is no physical difference (Holland).

In the Mahabharata, the Khas are still called inhabitants of the Punjab, and Babar in his famous chronicle writes that the people in the hills of Kashmir are called Khas or Kash (cf. Kashmir, Kash-gār, Kashi=Benares, Hindukush).

In this connection it is worthy of note that just in these regions some remnants of very old languages also survive, the "complex pronominalised Himalayan languages". They have in the main Tibeto-Burman character, but they show, as Grierson (Census 'II, I 329) points out, manifest traces of an older substratum of Munda tongues. These linguistic affinities with the aboriginals of Central India are to be found in Chamba, Lahaul and Bashahr; the chief western representatives being Manchat, Rangloi, Bunan, Kanash and Kanawari. Did Munda peoples, coming from the east, once rule in these regions?—Have they any indirect connection with the Khas? We do not yet know.

Kulu, Lahoul.

All observers agree that the Kanets are a very kind people. Holland says that they are the happiest people he had seen in all India. Ujfalvy says that the women are of sweet character and, especially in Kulu and Mundi, nice-looking and graceful. Gore thinks all the Kulu very kind. It is known that their manners and the morals of married life are other than those in usage in Europe, the conception of the bond of wedlock being looser. Illustrations and measurements show that the Kanets of *Kulu* (speaking the Hindi dialect of

Pahari) closely resemble in type the Purigi and Garhwali. The chief constituent is a short dolichocephalic mesorrhinic element, though an admixture of taller men of the Siwalik type is very probable.

But in the north, in Lahoul (where the language is an old Tibetan) the type shows a distinct Mongolid admixture. These circumstances led Holland, as early as 1902, to an admirable "study in contact-metamorphism". He shows clearly that an individual with one definite Mongolid character may have all his other traits from a non-Mongolid race, the traits of the constituent races being entirely split up in the population. There was not a single Lahouli purely Tibetan in *all* bodily measurements. Though it was not possible to define the quantitative share of each component, the impression the Lahouli give is clearly that of Tibetised Hindu, and not the reverse (which we saw in the Ladaki). Moreover there seem to exist Lahoulis without any Mongolid traces, for Ujfalvy was much astonished that Harcourt called them hybrids of Tibetans and "Aryans", those he saw "showing in physical appearance nothing in common with the Tibetans" (1884, 47). As yet there do not exist any studies concerning the different *types* of both the racial groups in these regions. Sometimes we meet in the literature the assertion that there are very dark low-caste individuals of perhaps an older subjugated racial stratum.

The type of the population of the *Simla Hill*

States, of *Tehri, Garhwal* and *Bashār* will probably not differ appreciably from that of Kulu, though we may presume an admixture of the Siwalik element of the East Punjab type in the south and of Mongolid elements in the north.

Garhwali.

We are now reaching *British Garhwal,* the race of which gave the name to a very definite ancient type scattered through all the Western and Central Himalayas. There are in the little towns settlers from the plains and in the northernmost barren mountains nomadic Tibetans, the so-called Bhōtiyas (Bhōt=Tibet). But all the other beautiful country is occupied by the autochthonous race, among whom we again meet the Dōm as "a part of the great Khas tribe" and as it is said, allied to the Dōms of the plains. Moreover there are many Rājpūts and Brāhmans, but these are generally only aboriginals who adopted the proud titles of the plainsmen when Hinduism spread in the mountains. There seems to be extremely slight foreign admixture so that the analysis of a group of Garhwali created the opportunity for the discovery of a very interesting biological law, which seems to regulate the formation of the proportions of the human body (von Eickstedt 1926).

The Garhwali are a short and thick-set people, cheerful, merry, attentive, and very kind. Their skin-colour is brown, varying widely (between von Luschan Nr. 11-17) probably in a certain accordance with the altitude of habitat. The head is

relatively large, dolichocephalic or mesocephalic, mesorrhinic. The face occasionally shows a great bigonial breadth, while the full and straight forehead is somewhat narrow. The lips of the large mouth are thick, the nose straight. Racial type and gau-type are the same in this case. Some measurements are given by Schlaginweit (1876), Gray (1902) and the author (1926).

We may assume the prevalence of this type in the eastern district of the Kumaon Division too, in *Almorā* and the northern part of Naini Tal. Nevertheless, in the Duns and especially in the Tarai jungles, all along the foot of the Himalaya from the Siwaliks to far eastward along Nepal, we have other ethnic elements, being mostly low-caste wandering tribes or remnants of fugitives from the plains as the Tharu, Banjara and others. Regular settlements are but few in the very unhealthy swampy lowlands of the Tarai jungles. In some tracts of Almora and even so far south as Naini Tal rude Mongolid types are met with. From this we learn that we have reached the confines of the western half of the Himalayas with their prevailing Europaid races (or, to use the linguistic term: "Aryan population") and are entering the eastern half, which down to the foot of the mountains is occupied by a people of Mongolid parentage. The somatic character of these peoples dominates in the north-east of India, shows its clear traces in the lower Doab and, since prehistoric times, has established its influence or even predominance in the very heart of

India, once probably reaching the western seas. Of course, this Mongolid block is divided into many secondary races.

Nepal.

The prevalence of the Mongolid race in *Nepāl* is very obvious. Nevertheless there are many "Gurkhas" of all tribes who betray Europaid blood or who, especially in the western districts, are entirely primitive Europaid types. The observers sees clearly that the Garhwal race only slowly shades off into the Mongolid races of the east. Accordingly, the old name of the Khas is often found among the tribes of Nepal. There can be no doubt that analytical work would bring out marked differences in the different regions and its various castes and tribes. The highest classes of the kingdom, hailing from Rajputana (Udaipur a. o.) markedly show the Europaid type of North-western India, sometimes betraying mongolid admixtures. (Good photos in Ballantine's). The Newars who form the bulk of the people, and the Gurung in the West obviously have a strong strain of the Garhwal race, others, like the Bhutia (in the higher mountains, cf. Bhotiya), Limbu (more in the East), Kerati and Lepcha are more mongolid, especially in the east and north. The so-called "Gurkhas" partly may probably be regarded as mongolised Rajputs. Risley's measurements were carried out mostly in the east, the author's (about 800 measurements upon 155 Nepalese) are mostly of people taken from the west. Both collections are not yet analysed. Some averages

are given in the short general table at the end of this paper.

Summary.

The Distribution of the Races and Types.—To sum up: We saw that in the anthropological study of the normal types of men four categories can be differentiated, viz.:

(1.) the gau-type, characteristic of the inhabitants of a certain district or canton,

(2.) the social type, characteristic of the individuals of the same social stratum or occupation,

(3.) the combination type, characteristic of groups of individuals, showing, in a race mixture more or less similar traits.

(4.) the racial type, characteristic of groups of individuals with like somatic and psychic traits and (at least theoretically) of the same descent.

Gau-types.

What most interested us were ~~the first, and~~ the first and the last, i. e. gau-type and race. The process of our examination led us to the discrimination of certain well recognisable gau-types. Such characteristic local mixed types could be found especially in Kashmir, in Dardistan, and in Garhwal, though it seems that the Kafiri, Burish of Nagar, the Balti of the Shigar valleys, the Purigi, Machnopa, and Kulu-Kanets are fairly well characterised special local types too. A "typical" i. e. extreme case of a gau-type is illustrated by the Oriental—Punjabi-Dardic race-mixture of

Kashmir, whereas probably in the case of the Dards and undoubtedly in that of the Garhwali, gau-type and race in the main coincide.

Mongolids

The most prominent feature of the racial distribution in the Western Himalaya is brought out by the contact of two of the main racial groups of mankind, the so-called white or Europaid and the so-called yellow or Mongolid race. As in all times and places, the geomorphological conditions of the surface play an important part, as has been shown by examples.

All along the borders of the plateau of Tibet, seldom reaching far down into the valleys of the southern Himalaya, we have different *types of the Mongolid race.* Appearing pure in the Champa and Tibetans proper, they are somewhat modified by contact-metamorphism in the Ladaki and much more in the Lahouli and are to be found only in faint traces among the Balti, Purigi and some other mountain people. From the eastern end of the Western half of the Himalaya, mongolid elements also begin to predominate in the southern valleys. The further we advance to the east, the more we perceive an overflow of primitive mongolid types, which once even flooded the eastern plains and pushed forward to the centre of India, leaving plain traces everywhere.

Gharwal Race.

But the most interesting feature of the anthropography of the north western regions, for

the establishment of which the present little paper has been written, is the existence of an ancient pre-Aryan racial stratum in the inner belt of the Himalayas, all along the border of Mongolid influence. This is the *Garhwal race.* It shows through everywhere from the Burish Nagar in the far northwest to the confines of Nepal in the eastern central tract. Once probably the chief racial component of the Khas people, the name of which survives in the names of castes and places in the regions of its distribution, it was also wide-spread in the plains of northern India. With the slowly advancing waves of Aryan settlers from the west, the old indigenous race was pushed back or overlaid and was gradually shoved into the mountains, but here also partly soon dispersed as in Kashmir; it was entirely absorbed in the western plains and is even now exposed to a slow process of decomposition as in Lahoul, or is over-laid by other races, as in Baltistan or the Simla Hill States. By all observers, at all times and in all regions the physical and psychical traits of this race, as yet unknown in its connection, has been described with surprisingly general agreement. Though there may be slight differences among the widely scattered types in east and west it is to be presumed that certain sociological and ethnological similarities also accompany this race. While its distribution is not yet clear among the Kafiri and Dardi, it comes out distinctly in the Nagar and the Balti of the Shigar, is dominating among the Purigi

and the the Kanets of Kulu, is found pure in Garhwal and thence shades off into the mongolid elements of Nepāl. The physical type and character has been described in the discussion of the Garhwali.

Dardic race.

Then there is a second element which must be regarded as indigenous in the Western Himalaya, viz. the *Dardic race*. It is very probable, especially from the investigations of Biasutti, that it is not only a combination-type but forms the bulk of an independent sub-race itself.

The real centre of its distribution, Dardistān, is, nevertheless, scarcely known. Of course, it is predominant among the Brokpa, but its traces could also be shown in the north among the people of Hunza and the Balti, in the West among the Kafiri, in the east especially among the Machnopa and in the South in Kashmir. The type has been described in speaking of the Brokpa.

Moreover three foreign types, besides the *one* complex border-type, and the *two* aboriginal races, we still have the influence of *three* foreign races. They are, first, the *Oriental race* represented strongly among the Kafiri, not seldom in Kashmir, and traceable as far north as Chitral; next, the *Pamir type*, an offshoot of that Europaid type of Dinaric affinity, which characterises most of the peoples of Turkestan, prevailing among the Mastuji and Chitrali, but also scattered among the Kafiri, Balti, Machnopa and perhaps even the Ladaki; and,

the third is the *Punjab type*, especially the north eastern sub-type of the Siwaliks, the influence of which is marked in Kashmir and traceable among the Brokpa, Balti, Machnopa and some other peoples.

Social Types.

It remains only to refer to the reports of somewhat vague observations of a dark-skinned low stratum among the Kafiri, Chitrali, Balti, Kulu and others, sometimes said to be related to the Dōm, and to the statement of the dominant stratum of the Rōno in Dardistan and the Dogras (Hill-Rājputs) in the Punjab Himalayas. As the uncertain type of the "Dōm" may, and as the Rōno certainly does, so the Kashmir Brāhman or Pandit represent an example of social type.—Finally, the occurrence of blonde types is to be noticed all over the western Himalaya, they seem to be the remnants of invasions of northern Inner-Asiatic barbarians.—

Thus, as has been sought to show in the foregoing paper, the rough outlines of an anthropography of the Western and Central Himalayas are just about discernible, there are still wide gaps and breaks, there is much uncertainty and vagueness—a vast deal remains to accomplish!

Bibliography.

1. Ballantine, H., 1896: On India's Frontier. London, 193 pp.
2. Biasutti, R., 1916: Balti e Ladachi. Rev. di Antr. XX, 1-8.

3. Biasutti, R., 1925 : I tipi somatici nelle popolazioni dell' Alto Indo. Essame delle osservazioni eseguite da G. Dainelli. Spedizione Italiana de Filippi, II, IX, 179-299, 1 map. Bologna.

4. Boeck, K., *1903 : Durch Indien ins verschlossene* Land Nepal. Leiprig 1900. 379 pp.

5. Biddulph, F., 1880 : Tribes of the Hindoo-Koosh, Calcutta.

6. Capus, 1889 : Les Kafirs et le Kafiristan, Rev. Scient.

7. Capus, 1889 : Pamir et Tchitral, Bull. Soc. Geogr., Paris.

8. Crooke, W. 1907 : The Natives of Northern India, London, 270 pp.

9. Crooke, W. 1896 : The Tribes and Castes of North - Western Provinces and Oudh, Calcutta, 4 Vols.

10. Census of India 1911.

11. Cunningham, A. 1854 : Ladak, physical, statistical, and historical, with notices on the surrounding countries, London.

12. Dainelli, G. 1924 : Le condizione delle Gente, Spedizione Italiana de Filippi Vol, VIII, Bologna.

13. Deniker, J. 1900 : Les races et les peuples de la terre. Paris, 692. pp.

14. Dixon, R. B. 1923 : The Racial History of Menkind. New York, 583 pp.

15. Drew, F. 1875 : The Jummoo and Kashmir Territories. London.

16. von Eickstedt, E. 1920 : Rassenelemente der

Sikh. Nebst einem Anhang uber biometrische Methoden in der Anthropologie. Zeitschr. f. Ethnologie, LII, 317-394.

17. von Eickstedt, E. 1923 a : A Comparative Anthropometry of 144 Punjabis. Man in India III, 161-182.

18. von Eickstedt, E. 1923 b: Descriptions and Measurements of 68 Muhammedans from the Punjab. Man in India III, 183-187.

19. von Eickstedt, E. 1925 : Gedanken uber Entwicklung und Gliederung der Menschheit. Mitt. Anth. Ges., Wien, LV, 231-254.

20. von Eickstedt, E., 1926 a : Zur Anthropologie der Garhwali im Himalaya. Mitt. Anthr. Ges. Wien, LVII, 173-183.

21. von Eickstedt, E., 1926 b: Eine Studie uber menschliche Körperproportionen und die Ursache ihrer Variabilität. Mitt. Anthr. Ges. Wien, LVI, 138-172.

22. Fischer, Eugen, 1923 : Anthropologie. Kultur d. Geg. III, V. Leipzig. 684 pp.

23. Franke, O. 1904 : Zur Kenntnis der Türkvölker und Skythen Zentralasiens, Abh. Prss. Akad. d. Wiss., Berlin.

24. Gore, St. J., 1895 : Lights and Shades of Hill-life in the Afghan and Hindu Highlands of the Punjab. London, 269 pp., 1 map.

25. Gray, J. 1903 : Measurements of the Indian Coronation Contingent, Man, 3, No. 36, 65-70.

26. Haddon, A. C. 1911 : The Wanderings of Peoples, Cambridge. 124 pp., 5 maps.

27. Holland, J. 1902: The Kanets of Kulu and Lahoul. A study in Contact-Metamorphism, Journ. R. Anthr. Inst., 32, 96-123.

28. Hodgson, B. H. 1833: Essay on the Origins and Classification of the Military tribes of Nepal. Journ. As. Soc. Bengal, 2, 217-224.

von Hugel, C. 1840-48: Kaschmir und das Reich der Siek. Stuttgart. 4 vols.

29. Joyce, J. A. 1912: Notes on the Physical Anthropology of Chinese Turkestan and the Pamirs. Journ. R. Anthr. Inst., 15, 450-484.

30. Ibbetson, D. 1872: Punjab Ethnography.

31. Imperial Gazetteer of India. Oxford 1901-1909. 26 Vols.

32. Lēvi, Sylvain, 1905: Le Nepal. Annales Mus. Guimet. 18, 3 Vol.

33. Lawrence, R. W. 1895: The Valley of Kashmir. London, 478 pp. 1 map.

34. Loewe, T. 1925: Landschaft und Mensch im Gebiet des oberen Indus. Zeitschr. Ges. f. Erdk, Berlin, 373-379.

35. Neve, A. 1913: Thirty Years in Kashmir. London.

36. Preller du Riche, C., 1924: The racial and economical conditions of Transhimalaya. Scott. Geogr. Magaz., 40, 334-344.

37. Risley, H. H. 1915: The People of India. London. 472 pp. 1 map.

38. Risley, H. H. 1891: The Tribes and Castes of Bengal. Calcutta, 4 vols.

39. Robertson, G. S. 1896 (2nd Ed. 1900): The

Kafirs of the Hindu-Kush. London, 658 pp. 1 map.

40. Rose, H. A. 1907: Punjab Hill Tribes. Ind. Ant., 36, 264, 289, 370.

41. Schlagintweit, E. 1875-6: Die englischen Himalayabesitzungen, Globus 28, XXVIII, 234, 248; 29, XXIX, 248, 281, 314, 376.

42. Sherring, C. A. 1906: The Bhotiyas of Almora and British Garhwal. Mem. As. Soc. Bengal, 93-119.

43. Stein, A. 1905: White Huns and kindred Tribes in the history of the Indian North-west-Frontier. Ind. Antiq. 34, 83.

44. Troll, A. 1890: Individualaufnahmen central-asiatischer Eingeborener. Zeitschr. f. Ethnol., 22, 227-248.

45. de Ujfalvy, Ch. 1881: Sur les Balti, les Lhasi, les Ladaki. Bull. Mem. Soc. Anthr., 3s, IVv, 598-608.

46. de Ujfalvy, Ch. 1884: Aus dem westlichen Himalaya. Erlebnisse und Forschungen. Leipzig, 330 pp. 5 maps.

47. de Ujfalvy, Ch. 1896: Les Aryens au Nord et au Sud de l'Hindou-Kouch. Paris, 488 pp. 1 map.

Some Measurements of Tribes of the Western and Central Himalayas.

Tribe	Stature	Cephalic Index	Nasal Index	Number	Author.
Balti, in general	162.2	75.7	70.0	147	Biasutti and Dainelli
Balti, in general	157.7	...	...	(few)	Cunningham
Balti, in general	161.4	...	72.9	5	Troll
Balti, in general	161.9	74.9	68.3	73	de Ujfalvy
Brokpa	163.4	75.9	70.6	49	Biasutti and Dainelli
Burishki, Nagar	164.8	75.4	63.3	7	Risley
„ Hunza	170.8	78.8	72.3	9	Risley
Burishki, in general	168.8	77.2	68.2	18	Biasutti and Dainelli
Changpa	162.1	83.1	72.2	47	Biasutti and Dainelli
„ Rupshu lower class	154.6	...	...	(few)	Cunningham
„ „ higher class	158.7	...	...	...	Cunningham
Chitrali	168.5	80.3	64.3	22	Joyce & Stein
Dardi	164.7	76.1	64.6	39	de Ujfalvy
Garhwali	159.8	76.8	73.8	13	von Eickstedt
„	...	75.9	...	6	Gray
Gurung (Eastern Nepal)	169.8	81.6	78.5	28	Risley
„ „ „	161.9	80.0	76.6	15	von Eickstedt
„ (Western Nepal)	162.3	79.6	75.3	27	von Eickstedt
"Gurkha", in general	...	75.4	...	6	Gray
„ „	161.7	82.7	73.4	69	von Eickstedt
„ „	167.2	...	...	12	Schlagintweit
Kanets, Kulu	165.4	74.3	74.0	60	Holland
„ Lahul	161.8	77.5	66.4	30	Holland
Kafiri	166.8	76.4	68.8	25	Joyce & Stein
„	167.1	76.9	68.9	6	Risley
Kashmiri, in general	...	72.5	...	20	de Ujfalvy
„ Pandits	...	71.9	...	20	de Ujfalvy
Khambu	157.1	81.0	70.6	32	Risley
Ladaki, in general	163.5	...	72.8	24	Troll
„ „	163.0	76.7	75.5	26	de Ujfalvy
„ „	164.1	77.9	75.0	47	Biasutti and Dainelli
„ , lower class	156.2	...	...	(few)	Cunningham
„ , higher class	165.6	...	...	...	Cunningham
Mastuji	166.6	80.6	72.1	28	Joyce & Stein
Machnopa	164.4	76.9	72.3	44	Biasutti and Dainelli

Tribe	Stature	Cephalic Index	Nasal Index	Number	Author.
Mogar (Eastern Nepal)	158.7	79.0	76.6	35	Risley
Newar (Eastern Nepal)	161.4	81.5	73.3	13	Risley
Nubra	159.3	...	...	(few)	Cunningham
Purigi	159.8	...	79-2	6	Troll
"	159.7	75.4	74.7	47	Risley
Sarikoli	163.8	81.9	71.9	40	Joyce & Stein
Sikh of Siwaliks	168.0	72.0	70.0	25	von Eickstedt
Thapa (W. Nepal)	161.7	80.6	71.5	45	von Eickstedt
Tibetans, Eastern Tibet	163.3	81.0	73.9	103	Risley
" , Lhasa	161.5	81.3	72.6	11	Risley
" , Lhasa	162.1	82.1	73.0	6	Biasutti and Dainelli
" , Lhasa	159.0	...	63.5	3	Troll

(Reprint from Man in India, Vol. VI. 1926.)